

## ARE UNIVERSITY STUDENTS IRRELIGIOUS?

### Union Solons Squabble; Unable to Budge Budget

Epstein Threatens Resignation on Question of Literary Society Budget—Tuck Stands Pat

By A. Parker Kent

Gripping! Thrilling! Stupendous! Colossal! Hence inadequate language! Words cannot tell, tongue cannot utter what eye hath seen and ear hath heard this week at Council! Immortal Shakespeare! Mighty Marlowe! Great Scott! Oh, for thy combined powers to delineate the dramatic intensity, the sweeping passion, the sheer delicious lyricism of the budget meeting Wednesday night! Incomparable budget! Irresistible unbudgeable budget! Council refusing to vote money to the Political Science Club, Epstein threatening to resign, Collins on the verge of throwing up all to retire into calm cloistered monasticism, McCormick glowering in the background, Bierwaghen harassed in the foreground, these constituted only a part of the great climax to what may be described as a powerful play in four acts. A veritable Italian opera run mad married to a Gilbert and Sullivan extravaganza.

Let us set down in brief the story:

Act I. The scene was laid in the gallery overlooking the gymnasium of St. Joe's. Council sat at supper and everyone was there, for an important session was at hand. The menu consisted of roast beef, potato, peas, baked apple with whipped cream and coffee. Mr. Bierwaghen said Grace for the benefit of the publicity department, and then everyone fell to. Miss Cogswell ate with all the dainty restraint of Chaucer's prioress, letting not a morsel fall. Mr. Borgal, who had just come ravening from the rugby field, finished well ahead of the others, and surreptitiously devoured the beef-steak which had been decorating his right eye. Others who tucked away a good meal were Jack Tuck and Miss Swallow. On the whole, Council can be said to eat pretty much the same as ordinary mortals. Mr. Casper only toyed with his food, for the week was drawing on, and as yet there was no bid to the Wauneta.

Act II. Council was now adjourned to the library to deal with incidental business. Miss K. Chapman, first Nurse's representative to Council, was introduced by Mr. Bierwaghen in a few well chosen words. Miss Chapman presented a reassuring message from the nurses, who are apparently still happily oblivious to their exploitation by the Students' Union.

The date for the annual Students' Union fall meeting was set for November 15th. The first sombre note of the evening crept in when Mr. Bierwaghen spoke in moving accents of Mr. McCormick's withdrawal from Council as law representative, due to pressure of work in the publicity department, of which he is head. As the simple obsequies were performed, audible sobs could be heard coming from the ladies' section, whose grief was effectively assuaged by a warm smile from Richard Burns, who is taking up Mac's noble work.

Dissemination of copies of the amendments to the Union Constitution was announced by the secretary. The Army and Navy are offering a new hat to the student who reads one. This was felt to be a therapeutically appropriate presentation.

Mr. Wilson said while in Saskatoon last week he had been struck by the eagerness of the students there to play hockey with the local lads this winter. Mr. Wilson profoundly remarked that if our rugby team loses to the Meralomas, and if U.B.C. won't accept our challenge, Nov. 10th will be open for a game here, and if we'd guarantee Saskatchewan \$250 they'd send their team here if we'd give them as well a cut in the gate. Mr. Burns said "Quite" at this point, and was applauded for this terse but illuminating maiden effort. Hence Saskatchewan is to be granted 50 per cent. of the gate, if, being understood.

Refunds of year book fees were next considered. Council was in favor of shortening the period for getting back the three dollars, ostensibly to cut down the work of the office, but in

### PHARMACY CLUB FORMS EXECUTIVE

With R. Maybank as chairman, the Pharmacy Club formed an executive on Oct. 22.

Mr. A. W. Matthews was installed as Honorary President, Mr. W. Goldberg as Honorary Vice-President.

Elections returned the following as members of the executive: President, Ralph Maybank; vice-president, H. "Duke" Ferguson; sec.-treas., Edward Neilson; Fresh-Soph rep., Marie Dixon; Junior and Senior rep., George Humeston; athletes rep., R. Holmes; Press rep., Jerry Kluck.

Club members are assured that the annual dance, various dinners, and addresses by outstanding men of the profession are scheduled for dates in the near future.

A membership of at least forty-seven is anticipated by the executive. Pharmacy students are invited to join soon in order to promote the activities of the club.

Regular meetings will be held on

reality to cut down the number of three dollars given back. The President, who remembered his Phil 2, said that people who get back the money flaunt it in front of others and influence many of the weaker brethren to go and do likewise. A two-day period this year will solve this problem, giving ample time to rugged individualists who are starving in attics to get back the money. Tuck said there would be a reaction to this decision. Bierwaghen said if reaction would cure inaction it was eminently desirable.

Arthur said that the disciplinary question is steadily becoming more acute, one campus club having fallen from grace already this year. While he did not point the finger of scorn, he viewed with alarm. St. Joe's will permit no Bacchanalian revels to take place in its auditorium just because it happens to be across the road from the campus, warned Mr. Bierwaghen. His statement lost something in force by reason of strange unearthly sounds coming from under the library. These were found, however, to be merely the results of sincere efforts on the part of the new Varsity orchestra to establish some sort of resemblance to musically esport de chorus.

Act III. Council now took up its budget deliberations in Room 102, where a blackboard had been covered with abstruse sums whose answers were quoted in astronomical figures. Mr. Tuck swallowed convulsively and waded in. He said that there was a discrepancy somewhere, for proposed expenditure seemed to exceed real income by several millions of dollars. Collins were a hunted look. Council besought the press not to reveal to the public the horrible truth; and press promised, but his fingers were crossed rather than his palm.

Mr. Tuck revealed the fact that there is about \$6,600 to spend, and \$6,500 asked for, this being several hundred dollars more than asked for any other year. Mr. Epstein felt that Mr. Tuck was too cautious to suit him, too much

### CKUA BROADCASTS STUDENT DEBATE

#### Pros and Cons of Armament Manufacture Discussed

The first of a series of student debates took place on Monday, Oct. 22, at 8 o'clock, and was broadcast from the CKUA studio over the Foothills Network. A question which is eminent in world affairs today was chosen for the opening discussion: "Resolved that Armament Manufacturers are chiefly responsible for Wars." The speakers for the affirmative were Mr. Trevor Davies and Miss Marjorie Montgomery. The negative was defended by Mr. Matt Davis and Mr. Harper Prowse.

In the opening speech of the outlined side, Mr. Davies clearly outlined the great evil to humanity which war arms are rendering in this present crisis. Newspapers (a large number of which are run by munition manufacturers) and anti-war pictures provoke a spirit of national patriotism and unrest. He pointed out that in this present era our governments have no control over the manufacturing of armaments, and that dividends to the munition manufacturer seems to mean more than peace to the world.

Mr. Davis, leader of the negative side, indicated that for thousands of years, before the invention of war arms, wars had been going on continuously. He mentioned three factors causing wars: Firstly, Patriotism, a feeling of love for one's country great enough to make one fight for it. Secondly, Antagonism, an air of contempt with which we view our neighboring nations, which leads ultimately to fear, and thus the necessity for war arms to allay this fear.

Miss Montgomery, second speaker of the affirmative, enlarged on Mr. Davies' last point, that of the influence which munition manufacturers exercise in present day world problems and world conferences, and always uppermost seems to be that thought of self rather than of world peace. Furthermore, recent events only tend to show a gradual nearing to another war instigated by munition manufacturers.

the third Monday of each month at 4:30. For corroboration of this date and notices of special meetings, watch the bulletin board.

### SURVEY OF STUDENT RELIGION

The Religious Beliefs of Students Compares Favorably With That of Non-University Religious Groups

Several local clergymen, last Sunday, charged the University with irreligious teaching. As far as one may infer a specific charge from their utterances, it is that some professors "sneer" at Christianity. The present writers have yet to hear any "sneering" comments on orthodox beliefs from professors. Their concern, however, is with the alleged irreligion of university students as a result of this devastating cynicism.

Last year a group in Psychology undertook an investigation of the religious beliefs of students. This present summary is intended to give a clear statement of the results of the investigation.

Two groups of subjects were employed: one composed of University students and the other of non-university religious groups in the city. Obviously the comparison is prima facie prejudiced, for it employs the most highly religious groups in the city, as against an university group selected at random on the basis of academic achievement. The procedure fell into two main parts. First a questionnaire of fifty questions was given to the subjects. This is a fairly objective measure of belief since it admits of the use of a standard scale in degrees of faith. And second, a graphical estimate of the growth and decline of the religious beliefs of the individual. This estimate is based on the subjects' own memories and is, by its nature, more subjective.

#### I.—THE QUESTIONNAIRE.

The questions were drawn up under seven headings:

1. God and the Divinity of Christ.
2. Immortality.
3. God's Powers.
4. Grace and Predestination.
5. Prayer.
6. Religious Tolerance.
7. Church and Dogma.

Below is reprinted a portion of the actual questionnaire:

In all 485 papers were returned out of the 750 distributed. Of these, 339 were students and 146 non-students. Within the University the questionnaire was distributed as uniformly as possible as to sex, religious denomination, faculty, and the year at University.

In order to analyze the degree of belief mathematically, standards had to be set up for each religious denomination studied. For this purpose clergymen of each sect answered the questionnaire, not as they themselves necessarily believed, but according to what their church was supposed to teach.

Sect.	Number of Clergymen Answering.
United Church	4
Anglican	5
Roman Catholic	11
Hebrew	1
Baptist	3
Presbyterian	4
Lutheran	2

By adding the number of questions to which the clergymen in a given sect gave consistent answers, a fairly objective measure of theoretically perfect belief for that sect was obtained. Thus the five Anglican clergymen gave consistent answers to 45 out of the 50 questions, and 45 became the perfect score of the Anglicans. Each paper was checked against the norm for that sect, one point being given for each answer in agreement. The point score was then made into a percentage score for tabulation. Hereafter, whenever a score is referred to, the percentage score is meant.

Example: Anglican Norm—45.

Subject's Score—27.

Subject's % Score— $27/45 \times 100 = 60\%$ .

This subject thus made a score of 60 on the questionnaire. A Roman Catholic may have answered several questions very differently from the Anglican subject under discussion and still scored 60 also. In other words he, the Roman Catholic, would have answered 60% of his questions in conformity to what his church taught. The answers of the various clergymen were by no means consistent, even within the same sect. Nevertheless, they did show a high degree of unanimity as to what the essential beliefs of Christianity are. The differences found even between the clergy of opposite sects were usually of such a technical nature that we assumed the subject's religious attitude would be unaffected by them.

The interesting question to be answered is: "Do non-students in religious groups show greater adherence to their church's teachings than students of the same religious denomination?" Here are the results:

Sect.	Student Average Scores.	Non-student Average Scores.
	(No. of Subjects in brackets)	(No. of Subjects in brackets)
United Church	52.56 (115)	61.07 (27)
Anglican	34.5 (60)	54.25 (24)
Roman Catholic	76.5 (16)	67 (11)
Baptist	54.5 (8)	68.25 (27)
Presbyterian	48.15 (34)	62.5 (51)
Protestant	45.75 (88)	62.7 (9)

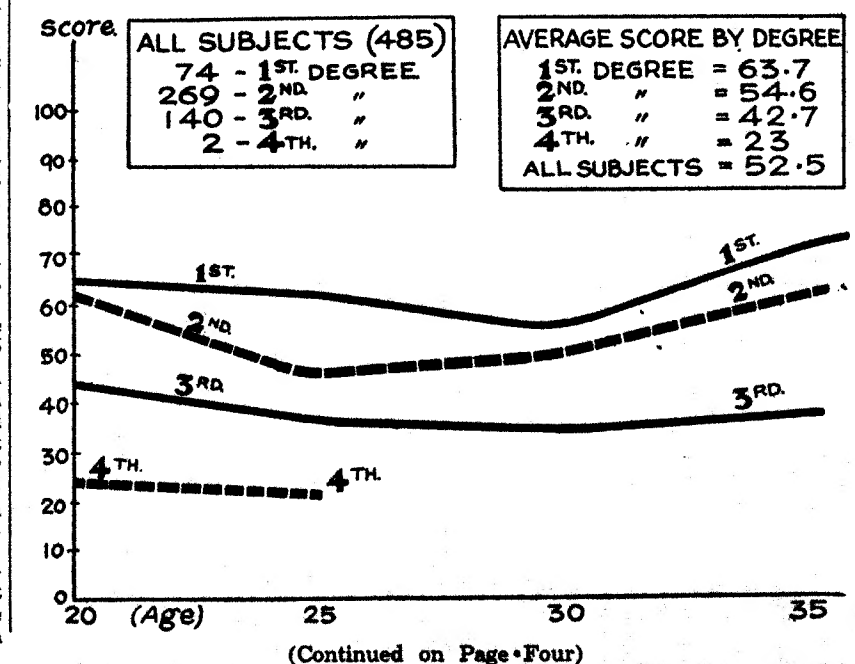
To the question, then, we may answer that non-students in religious groups do tend to adhere more closely to the norm of their sect than do the students. But several qualifications are necessary.

- (1) The non-student group was highly selective as to religious influence; the students were a representative group based only on academic standing.
- (2) The statistical results are somewhat invalidated on both sides because of the relatively small representation of the non-students. This error of technique could easily be remedied were the investigation to be repeated.

There is a third fact not revealed in the above table that is also relevant. Student scores tended to fall into two groups, the lower ranging from 30 to 40, the higher from 60 to 80. We shall call this two-fold grouping "bimodal distribution of scores." Outside subjects did not show this trend at all. What can we infer from this as to the influence of University on religious belief? Only that the stimulation to student thinking either strengthens or weakens his belief; that, indifference and continued doubt are rejected—students either tend to strengthened belief or to increased scepticism.

#### II.—HOME AND RELIGIOUS INFLUENCE.

The subjects were asked to mark on their questionnaire the degree of religious training received in the home. The first degree was the very religious home in which are found regular church attendance, family prayer, Bible study and enthusiasm for the social life of the church. The second degree is the home where church attendance is fairly regular and where interest in the social affairs is sustained, but where signs of family devotion are lacking. The third degree home shows occasional church attendance, coupled with no interest in social affairs—the level of indifference. And the fourth is the home of overt hostility to religion.



### Bacchus Branded By Budding Speakers Speaking Speeches

Pembina "the Bane of Every Red-blooded Youth," Announces M. Shortliffe

#### FIRST OPEN FORUM

On Thursday, Oct. 25, at eight o'clock, the first Open Forum debate was held in Convocation Hall. At that precise hour, President of Debating Mark McClung was peering anxiously around the Arts rotunda wondering audibly whether or not the slight dribble of enthusiasts for liberty might not be more easily accommodated in the Common Room. However, a bus arrived or something, and the audience ventured gingerly into the icy vastnesses of Convocation. A slight confusion had apparently arisen in the minds of over-

town dailies and a few members of the general public had risked their moral principles to hear the students vilify the clergy. The Journal even sent a reporter. Unfortunately the resolution had little or nothing to do with what is euphoniously described as "the recent controversy." It read thus: "Resolved that this House deplores the increasing tendency of the University authorities to invade the personal liberties of the students. Glen Shortliffe and Parker Kent were the speakers for the affirmative. Charles Perkins and Ken Madsen led the opposition, and the aforementioned McClung was in the chair.

Only, however, eventually. For a long time he sat on the dais, whilst the growing audience waited for Mr. Shortliffe. Enter Shortliffe. Exit McClung. General consternation. Re-enter McClung, dramatic in the robes of office (courtesy of Harry Lister). General applause. He then took the chair. The House was called to order and the usual remarks were heard from the speakers with regard to open forums in general and the place of Freshmen therein in particular. Interruptions were declared in order. The resolution was read as quoted, and the Speaker called on Mr. Shortliffe to open the case for the Government.

Mr. Shortliffe traced the growth of restrictions upon undergraduate liberty from the abolition of the bacchanalian orgies of Med Night to the recent ban upon the use of liquor by students. Such restrictions, he said, should be repealed, not because they were personally irksome, but because they constituted an interference with academic liberty. The function of a university was not the moral reform or social improvement of its members, but the pursuit of knowledge and truth. As citizens of the state the students were subject to its laws and conventions and liable to punishment if they disregarded these laws and conventions. The University had no right to make rules over-riding the laws of the state. It was usurping the authority of parents and government. Under the dictation

### NOTED SOPRANO COMING TO EMPIRE

#### Bernice Claire to Play Here Next Week

Bernice Claire, who fulfills an engagement at the Empire Theatre on Wednesday, the 31st of October, under the auspices of the Edmonton Rotary Club, has the reputation of being a dynamo of energy—when she isn't singing or making pictures, she is either filling radio engagements or making records, or studying new repertoire. Miss Claire is the young California soprano who, a few years ago, following her success in the leading role of "The Desert Song," created a furore as the singing star of several screen successes.

At her coming concert here on Wednesday, the 31st, Miss Claire will include in response to numerous requests one group of favorite songs in costume, from three of her great successes—"Mille Modiste," "The Desert Song" and "The Chocolate Soldier." Speaking of the New York revival of "The Chocolate Soldier" at the St. James Theatre in May, 1934, the critic of the New York Post comments on Miss Claire's performance by saying: "For once the screen have given something worthwhile to the stage instead of the other way round. When Miss Claire started upon the familiar 'My Hero' last night early in Act I, the audience settled down, hopeful but a little skeptical as well to see what she would do with it. She did plenty. Though small, the lady has a voice, and what's more, she knows how to use it. The applause, as they used to say down in the old Academy of Music back in '96, was deafening."

The story of Bernice Claire's rise to fame is a story of hard work and the faculty of grasping opportunity. She likes roles in which there is dramatic interest—that is one of the reasons she prefers Anita in the "Song of the Flame" to her other film roles. "It permits characterization," she explains, "and is not so anaemically girlish as are so many screen parts."

#### FLASH! FLASH!

University of B.C. reversed their decision, and they now offer to play the Golden Bears on November 5th.

of a frequently ignorant and misinformed public opinion, the University was interfering in non-academic spheres. In short, its concern should be with the intellectual attainment of students rather than with their private lives. Shortliffe then devoted the rest of his time, and some of the next speaker's, to an analysis of the various restrictions placed upon students by University authorities.

Mr. Madsen was the first speaker for the opposition, and caused a mild sensation by accusing Mr. Shortliffe, whose politics are notoriously pink, of being a Young Liberal. Mr. Madsen is of course a Freshman, and much may be forgiven. Some of his more naive remarks were greeted with hilarious cheers, but he was usually as close to the point as anyone else. He accused the Government of defining liberty in a negative sense as mere freedom from restraint. He defined it as something which allows the individual to develop under good conditions. The University authorities restricted certain petty licenses for the ultimate good of the many. Law was a safeguard of liberty. The restrictions on liquor were designed primarily to allow the students to study and to wander freely about the campus without being knocked down. He made a plea for altruism on the part of temperate students, who should submit to restrictions to protect from themselves the few who used to abuse the lack of restriction.

Mr. Kent, supporting the Government, made little rebuttal, claiming that the previous speech had not provided any cannon fodder. He then favored the House with a short dissertation on hours, decent and indecent. He reiterated the necessity for independent thought in the University, and its duty to provide leadership. Authoritarian regulation was not, said Parker with imitable pedantry, conducive to the production of an emancipatory generation.

Mr. Perkins, second speaker for the Opposition, suggested, with ample gesture, that the University faced a serious problem in that it was held responsible by public opinion for the actions of students, and that its very existence was dependent upon that public opinion. Therefore, for the general welfare of the University the students must submit themselves to whatever rules the governing body may in its wisdom make. Perkins then obliged Kent by reading a piece of the affirmative brief, which in its complete irrelevance might well have been used by either party.

All speakers having considerably ex-

(Continued on Page Four)

### KERR CUP CROSS COUNTRY RACE SAT

#### Six Likely Starts in This Popular Event

On Saturday, Oct. 27, the annual five-mile cross country race for the Dean Kerr Cup will be held, starting from the Varsity grid at 3 p.m. The runners will follow a course behind the residences to Saskatchewan Drive and then west and south along this road and finally back to the grid for the finish. This cross-country race has proved a very popular event since its inception in 1931, and with a large number of distance men in attendance this year, it promises to be a good test. Among the starters this Saturday are Leo Kunelius and Frank Peters of this year's intervarsity track team, also Alex Percy, winner last year, and Otis Staples, winner in 1932. Besides these men there will be Nathan Safran and Dick Dawson. Let's turn out to the rugby game Saturday afternoon and see the start and finish of this race.

#### I SAW THIS WEEK

Ev Borgal, Jack Thompson, Guy Morton and Bill Scott at Sunday's student service seeking spiritual solace and proffering thanks for Saturday's game. Asst. Provost J. T. Jones deploring the time-honored residence tradition of pouring tea in a continuous stream.





## THE GATEWAY

The Undergraduate Newspaper, Published by The Students' Union of the University of Alberta

Gateway Office: 151 Arts. Phone 32026.

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## THE ALLIED (?) CLERICAL ATTACK

The recent utterances of the clergy of the City of Edmonton as reported in the Edmonton Journal have all the appearance of a concerted attack on the integrity of the teaching staff of the University in the matter of respect for the religious faith of its students. The subsequent disclaimer issued by the Rev. H. A. Macleod, however, shows that he had no intention at all of attacking the University, and that he was unaware that he was to be made to appear as part of a clerical chorus. There is reason to think that he was not alone in this respect. The Gateway would be interested to know who arranged the reporting, and who arranged the orchestration of the various utterances into such a Hullabaloo Chorus. That, however, is likely to remain a dark secret in the accommodating bosom of the editor of the Journal.

As to the charges themselves, there is only one thing The Gateway has to say. Either Bishop Burgett and those of the clergy who adhere to him must accept the assurances of Dr. Wallace, and say so outright, and desist from hole-and-corner mutterings that can only breed suspicion and distrust, or they must bring out the charges and their evidence. And on the matter of evidence, the general body of student opinion must surely be consulted, as well as the tell-tale variety in which the clergy seem to place so much confidence.

Meantime, let the clergy note that though their own consciences may be clear on the matter of malice, they have put an instrument into the hands of those who may be willing to be malicious, to the hurt of goodwill and right thinking in our community—an unpleasant position for a ministry that seeks to commend its standards to intelligent youth.

## Further, A Bit of History

The University used to have a Sunday Service during the college term, founded by Dr. Tory on the principle that the University should have some symbol to mark its general sympathy with the Christian principles of our community. The only objection ever raised to that service was raised by the clergy of the city, who claimed that it was competition with the churches. Dr. Tory, however, declined to discontinue it. It was ultimately discontinued, only when there was a United Church proposal to provide a church close to the campus, and the existence of the University service was tending to discourage that proposal. That was about five years ago. The expected United Church has not yet arrived, but the clergy go on pointing critical fingers at a godless University.

The Roman Catholic Church has its St. Joseph's College, and in the very sermon which the Journal, doubtless somewhat to the Archbishop's surprise, quoted as an attack on the University, His Grace expressed the warm confidence of the Catholic Church in the position as regards its students on the campus.

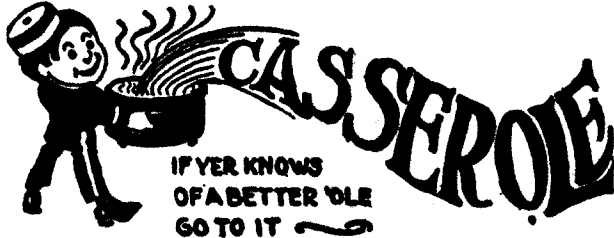
The Anglican forces have not yet arrived; at the latest report, their nearest outpost was still a mile and a half away, exactly where it was twenty-five years ago. The seven-acre plot still awaits St. Aidan's College on the campus, exactly as it did twenty-five years ago. The Gateway trusts that Bishop Burgett will live to see St. Aidan's established, and to speak of it as warmly as the Archbishop speaks of St. Joseph's. Then we shall have no more need for the absent treatment of Anglican religious interests on the campus, which will be better than the present arrangement, The Gateway ventures to think.

## And a Word On Ramshackle Thinking

Dr. Osborn complains of the ramshackle and rickety thinking of universities, and The Gateway agrees that it might well look like that by the time a second hand version of it reaches Dr. Osborn. But there is a lot of ramshackle and rickety thinking to be heard at first hand from the pulpits. The student enters an Anglican Church, and gets a sermon on British Israel, which appears to be Article XL now. In another church he learns that he can scarcely be a Christian unless he is a prohibitionist; in yet another, pacifist; in yet another, it is Socialist or C.C.F. And in still another, he cannot be a really good Christian unless he is an Oxford Grouper.

Dr. Osborn tells us not to trust our professors in what they may say about the Bible, but to be sure to go to him for guidance. But he is (or is not) a fundamentalist, and his clerical colleague who is not (or is) a fundamentalist, at once warns us not to go to Dr. Osborn, for he is wrong too.

In one city church last Sunday, a student curious about religion would have got an earful of gasoline from a Government car. Even the poor godless Gateway can make as good a guess as that as to the essence of spiritual Christianity, and is there any wonder that the



Due to our continually increasing p(h)an mail, we wish to call your attention to the fact that we are only guilty of inflicting the Friday Casserole on our kind(?) readers.

It's a lucky thing that Jimmy is a personal friend of "Smick" of Co-ed Columns. We were having a hard time to get the column filled until this was handed in:

The Ballad of Ike McGluck  
(With apologies to Robert Service)

This is the ballad of Ike McGluck,  
Down where the Trade Winds blow,  
His prowess great, and his love for Kate,  
In the land where the cantaloupes grow.

Now Ike was the sort of a jolly good sport,  
Whose conquests no one could decry,  
But he sure met his fate, when he courted sweet Kate,  
She of the languorous eye.

In that fair land of plenty, when Ike was but twenty,  
A lad that was husky and spry,  
The frails began fasting (slim looks are more lasting),  
And started to give Ike the eye.

So Ike's power grew, and before long he knew,  
He had lots of that well-known appeal,  
So the smiles that he got, he heeded them not,  
The advances he got under heel.

Now one day there came, from a land known to fame  
For its beauties (of form and of view),  
A maiden called Kate, who sad to relate,  
Had one fault, that her lovers did rue.

Down by the side of the bleak surging tide,  
This damsel spotted our Ike,  
All alone on the sand, with a uke in his hand,  
Thought she, "There's a man I could like!"

So she cast down her eyes, in languorous wise,  
And ambled right over to quell,  
With a low sideways glance, she put Ike in a trance,  
Thus Ike, for the first time, fell.

Now great was the wonder, for Ike could not slumber,  
But lay awake nights, or else, doze,  
For he wanted fair Kate for his own blushing mate,  
Till at last he resolved to propose.

If the moon could but tell, he would say, "By the swell  
Of the hissing and booming blue tide,  
Sat Ike and the lass, on a tuft of new grass,  
While night-birds their eery songs cried."

Said Ike to fair Kate, "How long must I wait,  
Can't you see I'm on needles and pins?"  
Fair Kate sighed aloud, then softly avowed,  
"I can't leave my Hubby and twins."

—SMICK.

The car and couple were skirting the edge of a slough  
when Margy asked, "Whose little lovey duck is 'oo'?"  
Distracted, Bill released the wheel and let the car dive  
into the muck. Wiping the slime from his face he replied, "Ooze."

We have such a sweet little friend on this campus,  
who oozes the freshness and simplicity which, they say,  
is so refreshing in this day and age.

We said to her, "Did you ever read 'Of Human Bondage'?" and she said, right away quick, "No, I've never taken any economics courses."

Figure it out for yourself.—U.B.C.

Doug. Wallace—Gee I'm in an awful hole.  
Hec. McFadyen—What's the matter?  
Doug—I've spelt professor with two "f's" and I don't know which one to cross out.

perplexed student plays the only card left to him—begins to think for himself and go quietly on his own way? Or that he is learning to look to the schools and universities for the pilgrim staff for his hand, the scrip for his wallet, and for the kindly blessing that speeds him on his way?

Ed. Note: In so far as the clerical reference to the Powlett case is concerned, we do not feel we should reply at present. The case has not yet been settled by the Supreme Court of Canada, and it has been a principle of British peoples to allow the courts to make their decision before discussing the case publicly.

## MOUNT ROYAL COLLEGE

The decision of the students of Mount Royal College to adopt The Gateway as their undergraduate newspaper will bring this college in much closer touch with the University. Mount Royal was affiliated with the University of Alberta as a junior college in May, 1931, and is the only junior college in the province to be so affiliated.

We hope that The Gateway will not only interest them, but will serve as their outlet for literary expression and their student opinion. Our columns are open to them on the same footing as to the students of the University; we expect them to enter our competitions and to consider The Gateway as their paper.

The Gateway extends the most cordial welcome to our most recent subscribers, the students at Mount Royal College.

UNION PRESIDENT'S  
REPLY TO CLERICAL  
CRITICISM

Oct. 23, 1934.

Editor, The Gateway.  
University of Alberta.

Dear Sir,—It has long been a matter of bitter regret to the students of this institution that the University of Alberta should be subjected with such frequency by persons often the least competent to judge, to a storm of public abuse and ridicule which is as meaningless as it is unfair. As members of an institution which is dedicated to the search after "whatsoever things are true," we should all welcome honest criticism, but the least that we may ask is that such criticism be constructive and that it be based upon facts which are fairly and irrefutably established. Mere carping censure unsupported by sound evidence are as gall and wormwood to the minds of those who are proudly conscious of the lofty ideals, the fine traditions and the many commendable achievements of a young and progressive University such as ours. Those ideals, traditions, and achievements receive all too little public recognition, while our faults whether real or imaginary, whether trifling or large, are pounced upon with avidity and all too often magnified beyond all true proportion to reality.

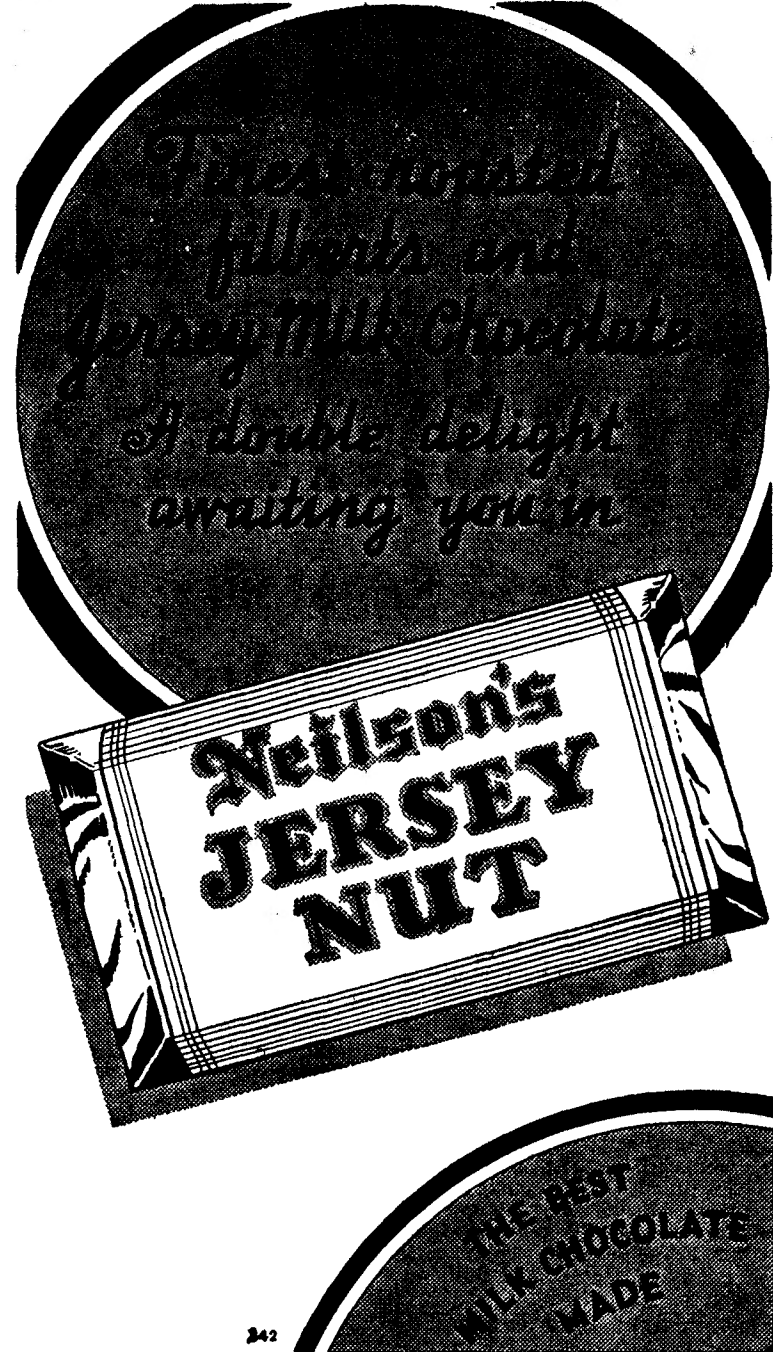
We have been condemned in turn as extravagant wastrels of private means and public monies; as perpetrators of silly and dangerous horse-play; as aimless derelicts on the sea of life; as pampered and somewhat light-headed devotees of Bacchus; as helpless repositories of barren and impractical knowledge; and in general, as individuals unprepared and indisposed to meet the sterner realities of life. All this we might bear with an indulgent smile, but when, as appears to be the case, we are about to be accused of fostering a sort of Society of Militant Godless, it is perhaps time that we should speak in our own defence.

I feel it my duty, as President of the Students' Union, to make some comment upon the unexpected and astounding criticism which has recently been directed toward us, and more especially toward our lecturers by the clergy of Edmonton. It may be presumption that I should undertake to answer a charge levelled in the main against our professors, but in view of the fact that we students are allegedly the victims of the erring ways of our superiors, it might be well that we express our own attitude in the matter. As to the main question, whether or no a majority of the students of this University are forsaking religion and the God of their fathers, I should prefer to leave that to other persons who have made a more exact study of the matter, and whose findings are published elsewhere in this issue. I desire only to treat the subject from a general and practical point of view and to express certain private opinions which I believe to be honest and fair, and which I have developed in consequence of four years' residence and observation on the campus of the University of Alberta.

May I state first of all my considered opinion that real atheism is a very rare phenomenon among us. True, most students upon arrival here, especially those who undertake the study of the sciences, experience a severe unsettling of their preconceived ideas of religion and of the church, especially if those ideas be of a fundamentalist nature. Such result is the inevitable consequence of mental broadening, of the acquisition of new and startling ideas, and of the overwhelming impact of a host of new discoveries and facts all of which must be assimilated and fitted into a somewhat narrow and inelastic background of thought. This stage of mental growth is, however, transitory. There follows with equal inevitability sooner or later the stage in which the individual, having assimilated himself to the new idea and new thought processes, begins to evolve a philosophy of life which is peculiar to himself and to his own personal needs. Surely the University cannot be condemned for assisting the student to arrive at this stage, for it is the very essence of university training that it should cultivate in the individual a desire and an ability to think for himself and to discover "whatsoever things are true." Were it otherwise, the University would have failed in its purpose.

The growth of knowledge, the absorption and digestion of new ideas, mental growing-pains and perplexities, but I see nothing monstrous or unnatural in that. One gentleman of the cloth is reported to have somewhat naively stated that "There is one class of people who never experienced difficulty in interpreting the Bible." To my mind, the individual who can interpret and reconcile religion or the Bible with such facility to the complex conditions of modern life must be either a genius or an imbecile, and in my experience most university students are neither.

May I state further, sir, that I have yet to hear a professor on this campus "attempt to shake the faith of young university students in the teachings of Christianity," or "actually deride and sneer at Christianity." Allegations of such conduct are obviously based upon the flimsiest of evidence which in any court of law would be rejected as hearsay pure and unadulterated. I am prepared to admit that there may be and are criticisms levelled by students, and possibly by professors against church and clergy. But what of that? Is the church and are the clergy so eminently sacred that they may not be criticized for obvious faults? I fail to see anything more sacrosanct in church and clergy than in government and government officials. Both are man-made institutions, and both in a liberal community ought



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to be amenable to fair criticism. Have we been guilty on this campus of attacking Christianity? Possibly so; but we are not the first to censure the workings of a so-called Christianity as it exists today. Modern Christianity may invite censure, but when it is said that professors and students deride the Master and His teachings, I say emphatically "No!"

It is asserted that students "even worship anyone who has reached the position of lecturer in the University," that "they accept what they are told by these teachers usually, without question." Most of us who are frank will admit that the number of our idols among the faculty is somewhat limited and that we find little satisfaction in accepting without question even what these may tell us. Nor is it desired, if I may make sufficiently bold to say so, even by the professors, that we should accept their teachings "without question." All that they ask is that we think as intelligently as possible about whatever they may have to say, and that we reach our own fair conclusions.

We have heard from another clergyman that our professors are "not experts in either the new or old testaments." That is obvious. What is more important, is that they are experts in the art of clear and intelligent thinking regardless of the field toward which such thinking may be directed. Can the same be said at all time of our clergy?

The primary purpose of our faculty is to stimulate habits of thought in all students, and to that purpose they seem to adhere fairly well. There has been surprisingly little "ramshackle or rickety thinking" among them, and they are certainly doing everything possible to prevent such a result in their students. There has never been any attempt made to my knowledge to "shake their faith" in their own religious beliefs. On the contrary, the attitude of our faculty stands out in pleasant relief to that of the divine who believes it "better for children to have no university education at all than to have their faith tarnished or diminished." This belief seems to me to be mediaevalism rampant—the very antithesis of free thought. Surely there must be something inherently weak in an institution of any sort which cannot endure the test of free thought and speech, and which rather than run the risk of losing a few adherents would prefer to shackle forever the minds of young men and women by imposing upon them the restraints of ignorance and dogmatic creed. "Let truth and falsehood grapple," said Milton. The institution which is based upon truth can have nothing to fear from such an encounter.

If the church wishes to pass judg-

ment upon our schools and universities, it must stand prepared in the same spirit to meet criticism directed against itself. "Judge not, that ye be not judged," is the warning which the church ought to heed. Might it not be said in all fairness, that if the church is losing ground among educated young people that the fault is at least in part to be laid at its own door? Is it not possible that the church has lost the vitality and usefulness so necessary to attract the interest and support of students who are trained to the ways of free thinking? Is it not patent that many of our clergy have lost sight of the simple teachings and principles of Jesus to become lost in a wilderness of creed and sectarianism as uninteresting as it is barren?

Those who would condemn university students and professors as irreligious have obviously forgotten the distinction between religion and the church. Religion, after all, is nothing more than a relationship between the individual and the Supreme Being, whereas the church is merely an organization for the propagation and dispensation of a particular creed. Stereotyped notions of religion as preached from the pulpits today are repugnant to that freedom of thought which is the essence of university life. The average student, in common with the general run of mankind, is by nature inherently religious, but his religion takes on the form of a personal philosophy of life and universal relationships which is eminently more satisfying than a mere deference and lip loyalty to outworn creed and ritual. The church as an institution has overemphasized organization to such an extent that like the highly organized Roman state under diocletian, it threatens to succumb to its own weight. To a large degree it has become a shell in which the true spirit which once animated it lies dead or dormant, and it is lacking very definitely in challenge to the younger generation. Surely it is the strongest possible indictment of our clergy that in times such as these, when there is unparalleled opportunity for useful service and leadership, they should be capable of nothing better than a flood of idle denunciation against the one institution which stands out as the home of fearless and critical thinking.

One might be given to more serious consideration of the strictures passed against us by these reverend gentlemen, were it not for the fact that their own utterances are so filled with confusion and contradictions. We are told in one breath that our universities ought to be secular, and in the next that we ought to have chapels and religious instruction. We are told that our professors are undermining our morals and our Christian faith, and again that the Christian faith has withstood the buffet-

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fetings of fate throughout the ages and will continue in the future to withstand them. Still further, it is asserted that our lecturers are not experts in religion and are incompetent to treat this subject at all; yet that it is the duty of professors to teach us the Christian faith. Is not all this reminiscent of the legend of the Tower of Babel?

One more criticism might be offered against these well wishing but somewhat misinformed divines. It is that they who themselves cry out against professors who seek to impose ideas upon students would resort themselves to political means in order the better to impose their ideas upon us. Suppose that we number among ourselves Jews, Mohammedans and Chinese who fail to see eye to eye with these zealous apostles of militant Christianity. Are they, too, to be crushed with the rest of us into shapeless and insipid mass of dully submissive humanity? Our clergy might well take time to pause and reflect that this is just the sort of action which has rendered the names of Hitler and Bishop Hueller so odious to the outside world. The political bigstick may be a potent weapon, but it is apt to become a boomerang!

If the church is to regain its influence in the modern world it must resort to other methods than those of compulsion. It must set its house in order first before it sets forth to convert an indifferent world. It must purge itself of the smug righteousness and platitudinous piety which to the student of today is so insufferable. Above all, it must abandon its rather easy methods and revert to the simple and direct ways of Christ, the Master.

One thing more I should like to say. Let the church be zealous in its attacks upon evil and vice. Let it condemn corruption, injustice and greed. But when it raises its hand to attack freedom of speech and thought in school and university; when it seeks to restrain the intellectual freedom of a nation; then let it pause in wise contemplation of the unhappy fate of King James II of England, who attempted to interfere with the freedom of the universities.

(Signed),  
ARTHUR D. BIERWAGEN,  
President of the Students' Union.

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EMPRESS THEATRE, Mon., Tues. and Wed., Oct. 29, 30, 31—James Dunn and Shirley Temple in "Baby Take a Bow."

PRINCESS THEATRE, Sat., Mon. and Tues., Oct. 27, 29, 30—Bing Crosby and Miriam Hopkins in "She Loves Me Not." Ruth Etting, Mickey Mouse Cartoon, News.

## SOBER YOUNG MEN

"They're such fools," our companion remarked with the complacent superiority of the overtown male, as he nodded in the direction of several Varsity students who were being offensively hilarious. Almost we agreed, but shades of McCormick rose accusingly before us. "No," we replied, gently but firmly, "they're just celebrating." Which was probably quite true. Never were known so many youths who found so many occasions to celebrate as here. And that sounds as though they went about being uproariously inebriated. Quite the contrary. They simply go about being uproariously. It is all very boring and silly, don't you think? Loathe as we are to pen platitudes, we really must remark that temperance is the sign of an adult mind. Which ought to make some, not only Varsity men, sit up and think.

We trust we won't be taken as grim teetotalers ineffectively disguised as a co-ed; or an Oxford grouper fired with missionary zeal, urging our misguided playboys from the primrose path back to the straight and narrow. Far from it—although the traffic on the former must be a bit heavy these days—we are simply trying in our small way to reinstate the sober young man.

Just where he has gained the reputation of being dull remains a mystery. He is an infinitely more amusing companion, if not as funny as the beery young man; with a wit that is more subtle than loud, and an appearance more suave, if not so carefree; a face not quite so pink, not so reminiscent of Lifebuoy as—oh! oh! we nearly let ourselves in for trouble that time. In other words, there's no need to be ashamed of him.

But the others! Whether it is lack of culture or Christianity that makes them behave like morons, we don't know. We do know, though, that they have damaged, almost beyond repair, the general public's opinion of the University. We can't even have the sneaking pride that they think it's a den of iniquity—rather they think of it as a second-class Bedlam. So let's keep our fools on the campus—and they're such nice fools—where they will be appreciated and where all their gay inanities will pass for Varsity spirit.

Here's to the sober young men! A toast that is drunk in tomato juice.

The Rev. Arthur Murphy, M.A., points to the fact that down through the ages Christianity has been battered by attacks, but the foundation of faith has withstood the attacks. It would be a serious indictment of the church today, in view of its past history, if it can no longer withstand anything so mild as a dispassionate comparison with other similar institutions and foundations of belief existent in the modern world.

The attack launched by the churches has been very general. Two specific instances of statements made by professors were reported in the Edmonton Journal. I quote them as follows: (1) "We have no special proof of Christ; the name of Jesus was that given to a cult 2,000 years ago and that Christ was a healer in Alexandria"; (2) "Put your Bible on the shelf." To my mind the obvious absurdity of these statements, as found simply on the face of them, should be sufficient evidence to any reasonable being that no University professor would make them. Taking the first statement, we see that there is a distinction made between the terms "Jesus" and "Christ," yet "Christ," which is a Greek designation of a Jewish divine state something in the nature of a title, is used in the last portion of the statement as the name of a man, "a healer in Alexandria." With regard to the second statement, "put your Bible on the shelf," it is an admitted fact that even those who are "unbelievers" credit the Bible as being one of the world's greatest classics. To attribute these statements to our professors is but an unconsidered reflection upon their intelligence. Is it not more probable that these are the garbled reports of a lecture, removed from their context, and distorted by some youth who delights in shocking his elders? There are students attending the University quite capable of behaving in this way—perhaps I was one once.

Dr. A. R. Osborn asks us to beware of "ramshackle or rickety thinking." He asserts that if a student wishes to find the answer to a question in physics he will approach one of the professors who is a specialist in that subject. He asks any students with any religious questions which puzzle them to come to him, presumably as an authority in religion. But the analogy fails. Suppose my question concerns the doctrine of reincarnation, why should I go to a man whom I know beforehand to have placed his emphasis upon Christianity, which does not countenance the Doctrine of Reincarnation? Suppose my question concerns the doctrine of the infallibility of the Pope, why should I consult Dr. Osborn, whom I know does not believe in the doctrine? Suppose my question concerns the very existence of God, why should I consult Dr. Osborn rather than, say, my physics professor?

In conclusion, may I say that religious experience is something which grounds itself more deeply in the personality than any other single group of knowledge. It is something which must have been implanted before one enters University. But once found, it will withstand more than a few derisive sallies, even from professors, and it will withstand even the inroads of resentment that may arise due to a militant church. However, I welcome this attack of the clergy in that it will stir up a certain amount of thought upon the subject of religion within the student body—a furtherance of the object of the University.

DAVID G. ROSS.

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## NOTES FROM MOUNT ROYAL

Mount Royal College edition of The Gateway makes its bow to the student body with this issue. We hope through the use of these columns to stimulate the college spirit, to promote the mutual understanding and to interpret the life, good, bad and collegiate, to our students.

At the first meeting of the Student Council the editorial staff of the M.R.C. edition of The Gateway was appointed. D'Alton Howe was chosen as Editor-in-Chief. The Saturday edition will be under the direction of Joan Mayhood, assisted by L. Gordon Bennett, while Duncan Campbell, assisted by Aymer Ryan, will be responsible for the Wednesday edition. The editors will be responsible for their reportorial staff.

Miss M. L. Carrick, dean of women, was hostess on Saturday evening, Oct. 20, at Mount Royal College, at an informal party, honoring the rugby team on its return from the High River game. In addition to the students, Dr. G. W. Kerby, Mr. and Mrs. Burchill, Mr. A. R. O. McDonald, Mr. R. Purvis and Mr. John Collier attended this enjoyable function.

On Tuesday, Oct. 24, under the direction of Miss M. Ross, the M.R.C. Girls' Swimming Club was organized. Miss Helen Warnock was appointed convener. The club will meet every Wednesday afternoon at the Y.W.C.A.

We had with us in chapel on Friday morning, Mr. Beverley Oaten, the General Secretary for the Dominion of the Students' Christian Movement. He also addressed the first meeting of the S.C.M.

The Mount Royal College rugby team will play Olds' rugby team at Calgary in Mewata Park at three o'clock. How about lots of active support!

The M.R.C. Girls' Basketball team has commenced their season under the able direction of Mr. R. Purvis. Practices are called Monday, Tuesday and Thursday afternoons.

An Anglican bishop at Edmonton expresses alarm this week at what he claims is atheistical and demoralizing teaching by some leaders in higher education. President Wallace met the accusation with a strong denial. A university is not necessarily a meeting place for many and differing ideas in the march of progress. University entrance presupposes a maturity and individual discipline, a set of values and a direction on the part of candidates for its degrees, which enable them to give careful critical consideration to any point of view, accepting or rejecting such at will.

## SPANISH CLUB IS FORMED

An effort is being made at present to establish in the University a Spanish Club. The purpose of this club is to bring together all students who are interested in speaking Spanish and in discussing the life and affairs of Spanish-speaking countries. It is proposed to conduct the club along lines similar to the German and French clubs already in operation.

To this end a meeting has been called for Tuesday evening, Oct. 30, at 8:00 p.m., in the library of St. Joseph's College. The meeting will be addressed by Mr. R. E. Zuar, and the election of officers will take place. Refreshments will be served. A cordial invitation is extended to all who are interested in the work of the club to be present at this meeting.

## CO-ED COLUMN

## THE CALICO CAT

Purrs and meows about town: Some Juniors and a gay Freshette were standing in the Arts. Said the Juniors to the Freshie—"Although it breaks our hearts To have you go, oh Freshie dear, we really feel you ought To leave us now and look upon the wonders in the 'Rot'."

A Senior and a Sophomore were standing idly by, But they cocked a knowing ear, and listened on the sly. "Come let us see this thrilling sight!" the lordly Senior cried—"Perhaps 'twill be a picture show," his humbler friend replied.

The Senior and the Sophomore went racing down the hall, The Senior passed the Sophomore, and beat him to the wall, And there he met with posters, and saw some gaudy signs, And gasped to read "Elections!" when he'd hoped for valentines.

The Senior cursed the Juniors—he cried, "It's all a gyp—I thought you spoke of something grand!" "We hoped you'd take a tip," The Juniors told them both, "Campaigns strike just the note." The Senior and the Soph said "Thanks" and hurried off to vote.

Everyone is complaining about Varsity, it seems, so why shouldn't I? I resent Bilge—and after all, haven't I a perfect right to? The authors of Bilge ("It would take a low breed of males to write such low-down hooley," mutters she under her breath)—well, as I was saying, the authors of Bilge have insultingly insinuated that there has been nary a column to support our noble Gateway. Phooie, says I, but nevertheless I'm hurt to the well known quick. I'm only a poor struggling cat—but I'm doing my best and laying my soul as bare as any columnist you ever heard of—and Oh! how sweet would be a little encouragement, but instead of praise, all I get is bilge!

Every time I dash madly up to the second floor of the Arts through the gloom of the unlighted stairway (somehow, though the lights are there, nobody ever thinks of turning them on) to my "five o'clock," I get a shock. There's something about tearing yourself away from Tuck to plow through the twilight of a nippy Fall day on your way to a lecture that seems to bring all the hidden philosophy out of your innermost soul. And so as I wander vaguely down the hall and make a bound for the stairs, I'm all wrapped up in a dream—and just as I get to

the head of the stairs I'm rudely awakened by the shock of seeing a decidedly red-faced Egyptian Queen (I guess she's an Egyptian Queen, I never had the courage to get close enough to find out for sure) glaring at me from among hundreds of comfortable, conventional grey illustrations. I'd never notice her late-lamented Imperial Majesty if she weren't all colored up—but as it is, I can't help thinking of the fair Cleopatra—and when I think of my old friend Pat ("Little Egypt") we used to call her in those days) I get so sentimental there's no living with me—and then what sort of a mood am I in for a lecture? I tell you, something must soon be done about it, or I fear next Spring there will be no "Cat, Miss Calico" found among the long, long list of those passing English 64—oh! woe is me!

It was with the traditional pang that I gazed on Harold Teen 'o'other night. For years Harold's would-be-bright ideas have been regarded as fashion trends for the young—he has become the Esquire of the collegiate lad—and always some clear-eyed young idealist in the garment industry has forgotten his ideals and flooded the market with purple pants or something—and it will probably be the same now. Are we to stand by meekly and see our beloved institution filled with erstwhile rugged engineers prancing around in the latest monstrosity? Arise, ye folk of Alberta—for verily I say unto you, when bigger and better faiths are shattered and destroyed, side-pleated trousers will destroy 'em.

## IN MEMORIAM

There was a young lawyer called Ford Who thought that she could afford A yacht and a car, A penthouse and a bar, But there was nothing left over for board.

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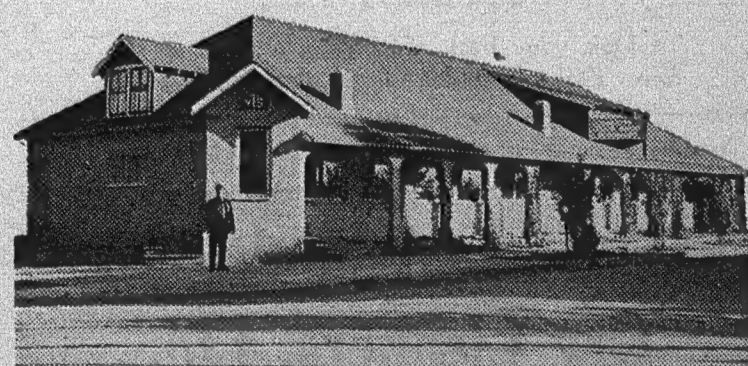
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## SURVEY OF STUDENT RELIGION

(Continued from Page One)

The graph printed above shows the remarkably close point correlation between the religious home and the persistence of belief in the individual. This is true of the entire group tested, students and non-students alike. As between these two groups the following table bears out the general trend, the highly selective non-students again being more religious.

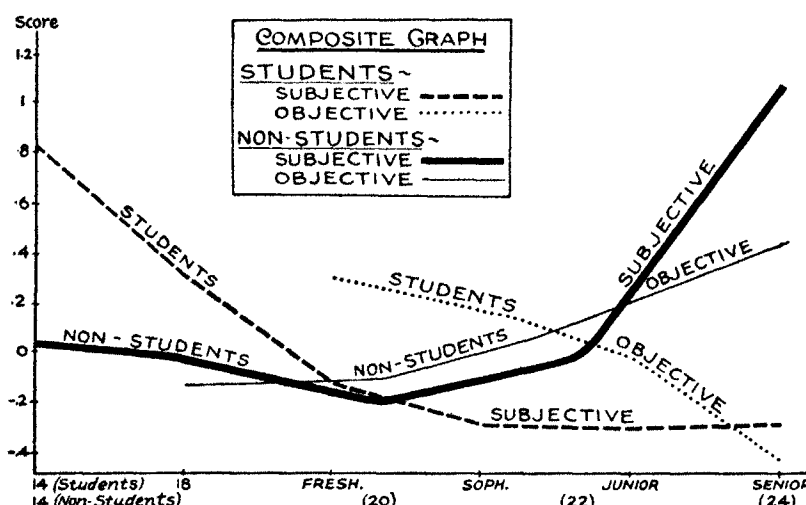
Students Average Score by Degree of Home Training.	Non-Student Average Score by Degree of Home Training.
(No. of subjects in brackets)	(No. of subjects in brackets)
1st degree 59.8 (44)	1st degree 69.8 (30)
2nd degree 50.8 (179)	2nd degree 62.4 (90)
3rd degree 39.9 (114)	3rd degree 54.8 (26)
4th degree 23 (2)	4th degree None

Statistically, these results proved to be the most reliable in the entire investigation.

## III.—THE SUBJECTIVE SCORES.

Certain results obtained from the questionnaire were set down in the form of graphs in order to summarize the information gleaned from the questions and the appended graph. To roughly designate the two sources of information the terms objective and subjective estimates were used—the objective estimate referring to the estimate we made of the degree of the subjects' religiosity as determined by his answers to the fifty questions, the subjective estimate referring to the estimate the subject made of his own religiosity by plotting his past and present religious attitudes on the graph. By mathematical proceedings the two estimates, objective and subjective, were reduced to a common score and the results were plotted on a composite graph, as shown below, which reveals the scorings of the student and non-student groups for each year of age.

Before proceeding to a detailed study of this graph, the attention of the reader must again be drawn to a highly significant fact. The 146 non-students were selected from a highly religious group. As mentioned previously, we have a representative University group being compared with a non-student group wholly selected from highly religious groups such as Sunday school classes and Young People's societies. Consequently the graphs of the non-students are limited in their usefulness by the fact that the data on which they were constructed were obtained from church groups only and were not representative of the non-student group as a whole.



Let us first examine the student scores. There we find two curves, the one labelled subjective depicting the past and present attitudes of the students for every point from the time he first entered high school to the time he left University, the other illustrating the scores made by the students of each academic year during the years of University attendance. Our first observation is that the general level of the objective curve is considerably higher than the student subjective curve. In other words, the student thinks he is much more antagonistic to church dogma than he really is. It is not unlikely that the undergraduate air of independence and self-reliance is much less deeply rooted than we have been led to believe. The gradual drop in the objective curve suggests a slow falling away from orthodox belief from Freshman to Senior years. Note, however, that the students as a group believe—as plotted on the subjective graph appended to the questionnaire—they drop five times as far on the scale of dogma acceptance before they get to University as after. This may partially be explained by the impossible height of blind faith they registered when in the closing years of public school, but it would also seem to indicate that the students do lose more of their faith and belief before they enter the University than they do thereafter. On the other hand, the objective graphs clearly illustrate an actual drop in score from the Freshman to the Senior years, while the students themselves believe they leave University nearly as religious as when they entered—as shown by the subjective curve. The natural inference is that since University training tends to retard the rejection of religious concepts, age is the determining factor affecting the degree of adherence exhibited to church teachings.

## DEBATE

(Continued from Page One)

ceeded their time allowance, the Speaker once more, in a very sad voice, read the resolution, suggested that it could easily be used again, and threw the meeting open to general discussion. The first speaker from the floor was a certain Matheson, a young man who apparently feels that he is witted with a pretty wit as a raconteur. Having produced several extraneous and hoary excerpts from the "Reader's Digest," he retired among general groans. He was succeeded by Epstein the Younger, who merely drank some of the Government's water. One Orr twin then made a few remarks. Gillespie, profiting from the Ag public-speaking class, traced the history of the now defunct Men's Disciplinary Committee. Hugh John Macdonald, Freshman, deplored in mournful tones the lack of interest in student government, and a young lady presented the Pembina point of view, which is apparently that co-eds need no rules; they've learnt from experience.

The Speaker, after several more remarks from the floor, closed the discussion, and Shortliffe launched his rebuttal. He was only interrupted by the ubiquitous Mr. McCormick, who, speaking as a lawyer, made a few remarks in the best Taurus tradition, obviously speaking with intent to shock rather than to inform. However, Shortliffe regained the floor, and repeated once more the conviction of the affirmative that the University's function was, or should be, purely academic.

The resolution was now put to the vote. The result was a tremendous majority for the affirmative. The House gradually emptied, while McLung indulged in a little philosophical monologue as to the subject of the next debate. Just what it will be we don't know, but we hope the speakers will.

The curves of the non-students tend to substantiate this finding. The non-student subject tells us that he too falls in the scale of religious belief during his high school years. He tells us, in point of fact, that it is not till the age of twenty that his slipping is checked. After that point, however, both the objective and subjective curves show a decided rise and the non-student becomes—as must all young people who, after that age, actively remain in religious movements—very religious. It seems not improbable that the first part of the analysis may well be applicable to the non-student group as a whole—indicating again that age, not school influence, is the determining factor—while the sudden rise after the age of twenty may be peculiar only to those who remain, as did our non-student subjects, actively engaged in church work after that age. We may thus conclude from this examination that, at least as far as the results of this investigation are concerned, while University life undoubtedly has an influence on the religious beliefs of students, the age factor also plays a highly significant role in determining the degree of adherence, among both the students and non-students, to church teachings. The downward trend of religious belief from the Freshman to the Senior years, considerable according to our objective scores, negligible according to the opinion of the students themselves, may undoubtedly be partially due to the fact that older students and courses stimulating reflective thinking point the way to doubt with regard to dogma belief, the student tending to acquire an attitude of greater reliance on his own judgment as opposed to religious authority. But that is by no means the whole of the story—the tendency unquestionably exists to a potent and far-reaching degree, among all young people, for doubt and disbelief to appear with increasing age.

## CONCLUSION.

Again let us remind the reader of the limitations of such a project as this. As a statistical study, it suffers from inadequate sampling of outside groups. Another investigation could add a necessary part to the picture by measuring non-university religious opinion among purely social groups, that is, those not selected by a common religious tie.

The use of a questionnaire is itself open to a valid criticism. It measures only belief, not ethical standards; but Christianity emphasizes works as well as faith. A second investigation as to standards of ethical judgment of students and non-religious outside groups would be of great value.

With these desiderata in mind, we submit the following conclusions as facts which may claim to be as indisputable as any revealed so far in this controversy:

- (1) The permanence and quality of the religious belief of young adults is fixed mainly by the home training. This is the most reliable conclusion reached.
- (2) With increasing age the belief tends to be weakened. The falling away is more pronounced in pre-university years for both groups than during the years of normal university attendance.
- (3) In so far as the influence of growth can be separated from that of the university as such, university training has two effects:
  - (a) To produce a definiteness of opinion in the mind of the student as to whether or not he will believe.
  - (b) To retard the falling away from belief common to both groups with the passage of time.

## STUDENTS' COUNCIL

(Continued from Page One)

the traditional treasurer. Tuck was pained that Epstein, whom he had hitherto considered one of his warmest friends, should think this. He said that Literary was getting more this year than ever before, whereas Epstein said he was glad to see it coming into its own. Someone asked Jack if the Students' Union owned the University, and he replied in the negative. The Publicity Department has offered a higher price, to wit, a mess of pottage.

Controversy raged over basketball equipment financing. Wilson said he had cut the pants and shirts as much as he dared within the limits of common decency, but Tuck had also cut the year book expenses, so for some reason not obvious to the press the price of basketball went up.

Tuck observed in regard to the \$25 for badminton coach that the coach was there to give a hand to beginners. Council felt that amateur applause should be substituted for this stimulating feature.

Council was staggered by hockey appropriations, and was unable to decide, since hockey plans are not definite yet. The question of sticks was a stickler, and it was felt that the boys will have to play cautiously this year in order to save sticks.

Epstein said that golf should not be voted \$12. No one seemed disposed to argue, so Epstein said that golf should be voted \$12. To his joy this provoked a hot argument, which was discontinued when Collins whispered to Epstein to conserve his strength for the larger literary issue yet to come.

Mr. McCormick swept into the room at this point and sat down. Miss Chapman gazed upon the great man with satisfactory awe, and Ed graciously smiled his permission.

Miss Swallow didn't know how in the Sam Hill the ladies could buy hockey this year. McIntosh suggested that they dispense with gold plate signs for a change. The meeting adjourned for coffee.



PAGING GRAHAM McNAMEE

The Woodman-Duggan battle waged to the right of the picture was censored by the Rugby Union.

## INTERFAC. RUGBY

The Pharm-Med-Dents went down to their third successive defeat at the hands of Bob Gibson's Commerce team to the tune of 12-5 on Wednesday. Commerce stepped into the lead in the first quarter when a touchdown was scored on a quarterback sneak by Thexton. From then on until the third period, the balance of play was slightly in favor of Commerce, and another touchdown was scored by Thexton on a pretty broken field run by Thexton. Two rousings were also scored in the meantime. But in the third quarter the Meds, by means of costly fumbles by the Commerce team and a successful forward pass, got into scoring position, and Blades made a nice twenty yard run for a try, which was not converted.

Tommy Blades stood out in the Med aggregation with some spectacular broken field runs and the lone touchdown, while Don Thexton, Roche and Tim Canty did good work for Commerce.

## WOMEN'S HOCKEY

Pre-season training for the women's hockey team starts Monday at 4:30 down at the grid. Coach Al Wilson will be out to put the girls through the paces. It is important that all girls interested in hockey turn out to this practice.

Down by the old mill he tried to kiss her, but she wouldn't kiss him by a dam site.

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